

The Revelation Reason of the Verses of Surah (Al-Ahzâb)

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَلَا الْمُنافِقِينَ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ¹

(O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites...) [33:1].

[33:1]

O Prophet! Fear Allah and do not obey the disbelievers and the hypocrites. Truly Allah is Knower, Wise.

This verse was revealed about Abu Sufyan, 'Ikrimah ibn Abi Jahl and Abu'l-A'war al-Sulami ['Amr ibn Sufyan].

After the fighting at Uhud, they travelled to Medina and stayed as guests at 'Abd Allah ibn Ubayy's. The Prophet, Allah bless him and give him peace, had allowed them to come to speak with him with his assurance of protection. They went to see the Prophet, Allah bless him and give him peace, accompanied by 'Abd Allah ibn Sa'd ibn Abi Sarh and Tu'mah ibn Ubayriq. They said to the Prophet, Allah bless him and give him peace, who had 'Umar ibn al-Khattab with him: "Reject the mention of our idols al-Lat, al-'Uzza and Manat and say that they have benefit and the power of intercession for those who worship them, and we will leave you alone with your Lord!"

Their words hurt the Prophet, Allah bless him and give him peace. 'Umar ibn al-Khattab, may Allah be well pleased with him, said: "Let me kill them, O Messenger of Allah!"

The Prophet said: "I have given them my assurance of protection", upon which 'Umar said to them: "Leave with Allah's curse and wrath upon you".

The Messenger of Allah, Allah bless him and give him peace, commanded 'Umar to drive them out of Medina, and then Allah, glorious and majestic is He, revealed this verse.

مَا جَعَلَ لِلَّهِ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ خَوْفِهِ وَمَا جَعَلَ أَرْوَاحَكُمْ
لِلْأَنفُسِ يُظَاهِرُونَ مِنْهُنَّ أَمْهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ
قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ بِالْحَقِّ وَهُوَ يَهْدِي السَّبِيلَ ⁴

(Allah hath not assigned unto any man two hearts within his body...) [33:4].

[33:4]

Allah has not placed two hearts inside any man,

nor has He made your wives whom you repudiate by zihār your mothers.

Nor has He made those whom you claim as [adopted] sons your sons.

That is a mere utterance of your mouths. But Allah speaks the truth and He guides to the way.

This verse was revealed about **Jamil ibn Ma'mar al-Fihri** who was a sensible man who memorised whatever he heard. The Quraysh said: "He could not have memorised all these things unless he had two hearts".

Labib used to say: "I have two hearts and my perception by means of either one of them is better than the perception of Muhammad".

When the Battle of Badr took place and the idolaters were defeated, Abu Sufyan met Jamil ibn Ma'mar, who had accompanied the idolaters. Jamil was wearing one shoe and holding the other shoe in his hand. Abu Sufyan asked him: "What is the state of people?" He said: "They were defeated". Abu Sufyan asked him again: "But why are you wearing one shoe and holding the other in your hand?" Jamil said: "I thought I was wearing both shoes". On that day, people knew that he would not have forgotten his shoe in his hand if he really had two hearts.

(hath He made those whom ye claim (to be your sons) your sons) [33:4]. This verse was revealed about Zayd ibn Harithah. He was a slave of the Messenger of Allah, Allah bless him and give him peace, but he freed him and adopted him before he was sent as a Prophet. When the Prophet, Allah bless him and give him peace, married Zaynab bint Jahsh, who was the divorcee of Zayd ibn Harithah, the Jews and hypocrites said: "Muhammad has married the wife of his son while forbidding people from doing the same!"

And so Allah, exalted is He, revealed this verse. Sa'id ibn Muhammad ibn Ahmad ibn Nu'aym al-Ishkabi informed us> al-Hasan ibn Ahmad ibn Muhammad ibn 'Ali ibn Makhlid>

Muhammad ibn Ishaq al-Thaqafi> Qutaybah ibn Sa'id> Ya'qub ibn 'Abd al-Rahman> Musa ibn 'Uqbah> Salim>

'Abd Allah ibn 'Umar who used to say: "We did not use to call Zayd ibn Harithah with any other name except Zayd ibn Muhammad until the Qur'an revealed (Proclaim their real parentage. That will be more equitable in the sight of Allah) [33:5]".

This was narrated by Bukhari> Mu'alla ibn Asad> 'Abd al-'Aziz ibn al-Mukhtar> Musa ibn 'Uqbah.

{ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا } 23

(Of the believers are men who are true to that which they covenanted with Allah...)

[33:23].

[33:23]

Among the believers are men who are true to the covenant they made with Allah. Some of them have fulfilled their vow, and some are still awaiting; and they have not changed in the least;

Abu Muhammad Ahmad ibn Muhammad ibn Ibrahim informed us>

'Abd Allah ibn Humayd> Makki ibn 'Abdan> 'Abd Allah ibn Hashim> Bahz ibn Asad>

Sulayman ibn al-Mughirah> Thabit>

Anas who said: "My uncle Anas ibn al-Nadr - after whom I was named Anas - failed to take part in the Battle of Badr. When he returned, he was extremely pained that he did not participate in Badr. He said: 'I was absent from the first battle fought by the Messenger of Allah, Allah bless him and give him peace. By Allah, if Allah, glorified and exalted is He, enables me to take part in any future fighting, He will see what I will do!' At the Battle of Uhud, when the Muslims were exposed, he said: 'O Allah, I exonerate myself from that which these idolaters have brought and seek Your pardon from what these - i.e. the Muslims - have done'. He then proceeded with the sword in his hand. On the way, he met Sa'd ibn Mu'adh and said to him: 'O Sa'd, by Him in Whose Hand is my soul, I can smell the scent of the Garden by Uhud'.

He fought the idolaters until he was killed. We found him among the dead. He had suffered eighty something wounds, ranging from a blow with the sword, a stab with spear to a hit by an arrow. They mutilated him to the extent that we did not recognise him. It was his sister who identified him by his finger. This verse was then revealed (Of the believers are men who are true to that which they covenanted with Allah...).

We used to say: 'This verse was revealed about him and his fellow Muslims [who died fighting]'".

Narrated by Muslim from Muhammad ibn Hatim from Bahz ibn Asad. Sa'id ibn Ahmad ibn Ja'far al-Mu'adhdhin informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ibrahim ibn 'Abd Allah al-Zabibi> Bundar> Muhammad ibn 'Abd Allah al-Ansari> his father> Thumamah>

Anas ibn Malik who said: "This verse was revealed about Anas ibn al-Nadr (Of the believers are men who are true to that which they covenanted with Allah)". This was narrated by Bukhari from Bundar. (Some of them have paid their vow by death (in battle), and some of them still are waiting...) [33:23].

This verse was revealed about Talhah ibn 'Ubayd Allah. He remained firm around the Messenger of Allah, Allah bless him and give him peace, at the Battle of Uhud until his hand was hurt. The Messenger of Allah, Allah bless him and give him

peace, said at that point: “O Allah, decree the Garden for Talhah!”

Ahmad ibn Muhammad ibn 'Abd Allah al-Tamimi informed us> Abu'l-Shaykh al-Hafiz> Ahmad ibn Ja'far ibn Nasr al-Razi> al-'Abbas ibn Isma'il al-Raqqi> Isma'il ibn Yahya al-Baghdadi> Abu Sinan> al-Dahhak> al-Nizal ibn Sabrah> 'Ali who said about Talhah:

“That is a man about whom a verse from the Book of Allah, exalted is He, has been revealed (Some of them have paid their vow by death (in battle), and some of them still are waiting). Talhah is of those who have already paid their vows, he will face no reckoning regarding that which he will do in the future”.

'Abd al-Rahman ibn Hamdan informed us> Ahmad ibn Ja'far ibn Malik> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Waki'> Talhah ibn Yahya who reported that one day the Prophet, Allah bless him and give him peace, passed by Talhah and said: “This one is of those who have already paid their vows”.

{ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
لِلصَّلَاةِ وَأَتِينَ لِلزَّكَاةِ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا } 33.33

(Allah's wish is but to remove uncleanness far from you, O Folk of the Household...) [33:33].

[33:33]

And stay in your houses and do not flaunt your finery in the [flaunting] manner of the former Time of Ignorance. And maintain prayer and pay the alms, and obey Allah and His Messenger. Indeed Allah will but to rid you of sin, People of the House, and to purify you with a thorough purification.

Abu Bakr al-Harithi informed us> Abu Muhammad ibn Hayyan> Ahmad ibn 'Amr ibn Abi 'Asim> Abu'l-Rabi' al-Zahrani> 'Ammar ibn Muhammad> al-Thawri> Sufyan> Abu'l-Jahhaf> 'Atiyyah>

Abu Sa'id [al-Khudri] who said regarding the verse (Allah's wish is but to remove uncleanness far from you, O Folk of the Household...): “It was revealed about five people: the Prophet, Allah bless him and give him peace, 'Ali, Fatimah, al-Hasan and al-Husayn, may Allah be well pleased with all of them”. Abu Sa'id al-Nasruyyi informed us> Ahmad ibn Ja'far al-Qati'i> 'Abd Allah ibn Ahmad ibn Hanbal> his father> Ibn Numayr> 'Abd al-Malik>

'Ata' ibn Abi Rabah who said:

“Some of those who heard Umm Salamah related to me that she mentioned that the Prophet, Allah bless him and give him peace, was in her house when Fatimah, may Allah be well pleased with her, came with a pot containing a meat dish. The Prophet, Allah bless him and give him peace, said to her:

‘Call for me your husband and your sons!’ ‘Ali, al-Hasan and al-Husayn came in and sat down to eat from the meat dish while the Prophet was sitting on his place of sleep and he had under him a garment made in Khaybar. Umm Salamah said: ‘I was praying in my room when Allah, exalted is He, revealed this verse (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household...).

He grabbed the extension of the garment and covered them with it. Then, he got his hands out, raised them toward heaven and said: ‘O Allah, these are the folk of my household and my closest family members, please remove uncleanness from them and cleanse them with a thorough cleansing’. I put my head inside and said: ‘And I am with you, O Messenger of Allah!’ And he answered: ‘You will gain good! You will gain good!’ ‘ ”

Abu’l-Qasim ‘Abd al-Rahman ibn Muhammad al-Sarraj informed us> Muhammad ibn Ya’qub> al-Hasan ibn ‘Ali ibn ‘Affan> Abu Yahya al-Hamani> Salih ibn Musa al-Qurashi> Khusayf> Sa’id ibn Jubayr> **Ibn ‘Abbas** who said: “This verse was revealed about the wives of the Prophet, Allah bless him and give him peace (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing)”.

‘Aqil ibn Muhammad al-Jurjani informed us (through a verbal authorisation)> al-Mu’afa ibn Zakariyya al-Qadi> Muhammad ibn Jarir> Ibn Humayd> Yahya ibn Wadih> al-Asbagh> ‘Alqamah> **‘Ikrimah** who said, regarding the words of Allah, exalted is He (Allah’s wish is but to remove uncleanness far from you, O Folk of the Household): “This verse was not revealed about whom you think it was revealed. Rather, it is about the wives of the Prophet, Allah bless him and give him peace”. ‘Ikrimah used to proclaim this in the marketplace.

[33:34]

And remember that which is recited in your houses of the revelations of Allah and wisdom. Truly Allah is Kind, Aware.

{ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
 وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
 وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
 وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ لِلَّهِ
 كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا } 33.35

(Lo! men who surrender unto Allah, and women who surrender...) [33:35].

[33:35]

Indeed the men who have submitted [to Allah] and the women who have submitted [to Allah],

and the believing men and the believing women,

and the obedient men and the obedient women,
 and the men who are truthful and the women who are truthful,
 and the patient men and the patient women,
 and the humble men and the humble women,
 and the charitable men and the charitable women,
 and the men who fast and the women who fast,
 and the men who guard their private parts and the women who guard their private parts,
 and the men who remember Allah often and the women who remember Allah often —
 for them Allah has prepared forgiveness and a great reward.

Muqatil ibn Hayyan said: "I was informed that when Asma' bint 'Umays returned with her husband, Ja'far ibn Abi Talib, from Abyssinia. She went to the wives of the Prophet, Allah bless him and give him peace, and said: 'Has anything from the Qur'an been revealed about us [women]?'"

They answered that nothing was revealed about them, and so she went to the Messenger of Allah, Allah bless him and give him peace, and said: 'O Messenger of Allah, women are disappointed and at a loss!'

He said: 'How is that?'

She said: 'They are not mentioned [in the Qur'an] in good as the men are'. [As a response,] Allah, exalted is He, revealed (Lo! men who surrender unto Allah, and women who surrender...) up to the end of the verse".

Qatadah said: "When Allah, exalted is He, mentioned the wives of the Prophet, Allah bless him and give him peace, [in the Qur'an,] some Muslim women went to visit them and said: 'You were mentioned and we were not. Had there been any good in us, we would have been mentioned!' And so Allah, exalted is He, revealed (Lo! men who surrender unto Allah, and women who surrender)".

{ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى
 النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيْمًا } 33.43

(He it is Who blesseth you, and His angels...) [33:43].

[33:43]

It is He Who blesses you and His angels that He may bring you forth from darkness into light. And He is Merciful to the believers.

Mujahid said: "When the verse (Lo! Allah and His angels shower blessings on the

Prophet)

[33:56], ان الله و ملئكته يصلون علي النبي، يا ايها الذين آمنوا صلوا عليه وسلموا تسليما.

Abu Bakr said: ‘Allah, exalted is He, has not given you any good except that made us partake of it’.

Then, this verse (Lo! Allah and His angels shower blessings on the Prophet) was revealed”.

{ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ يُشِئِ مِمَّنْ
عَرَلَتْ فَلَا حُبَّاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَخْرَنَّ وَيَرْضَيْنَ
بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا } 33.51

(Thou canst defer whom thou wilt of them...) [33:51].

[33:51]

You may put off whomever of them you wish and consort whomever you wish, and as for whomever you may desire of those whom you have set aside, you would not be at fault. That makes it likelier that they will be comforted and not grieve, and that they will be satisfied with what you give them, every one of them will be well-pleased with what you give her. And Allah knows what is in your hearts. And Allah is Knower, Forbearing. The commentators of the Qur’an said: “This verse was revealed when some of the wives of the Prophet, Allah bless him and give him peace, felt jealous [of other co-wives] so much so that they harmed him and asked for increase in their maintenance.

The Messenger of Allah, Allah bless him and give him peace, did not sleep with them in the same bed for a month until the verse of choice [33:29] was revealed.

Allah, exalted is He, commanded him to ask them to choose between this worldly life and the Afterlife. He was commanded to divorce those who chose this worldly life and keep whoever among them chose Allah, glorified is He, and His Messenger as mothers of the believers who will never marry after him.

He was also given permission to receive anyone of them he wanted to receive and defer anyone he wanted to defer; they had to be content whether or not he apportioned something for them, and regardless of whether or not he prefers some over the others with regard to the apportioning of provision and the time spent with them. It was all up to him to do as he wished.

All of them accepted these terms. However, the Messenger of Allah, Allah bless him and give him peace, gave an equal part of maintenance to all his wives, even though Allah, exalted is He, had granted him wide compass [in his dealings with them]”.

Abu ‘Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us> ‘Abd al-Malik ibn al-Hasan ibn Yusuf al-Saqati> Ahmad ibn Yahya al-Halwani> Yahya ibn Ma’in>

'Abbad ibn 'Abbad> 'Asim al-Ahwal> Mu'adhah> 'A'ishah who said: "After the verse (Thou canst defer whom thou wilt of them...) was revealed, the Messenger of Allah, Allah bless him and give him peace, used to seek permission from us [to go to another of his wives] when it was the turn of one of us [to spend time with him]".

Mu'adhah asked her: "What did you use to say?"

I used to say: "If this is my turn, I would not prefer anyone else to have you instead of me!" This was narrated by Bukhari> Hibban ibn Musa> Ibn al-Mubarak and also by Muslim> Shurayh ibn Yunus> 'Abbad; and both 'Abbad and Ibn al-Mubarak related it from 'Asim.

Some commentators said: "When the verse of choice [33:29] was revealed, the wives of the Prophet were scared of being divorced. They said to him: 'O Prophet of Allah, apportion for us whatever you like of your wealth and person; just leave us as we are'. And so this verse was revealed".

'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Nu'aym> Muhammad ibn Ya'qub al-Akhram> Muhammad ibn 'Abd al-Wahhab> Muhadir ibn al-Muwaddi> Hisham ibn 'Urwah> his father> 'A'ishah who used to say to the wives of the Prophet, Allah bless him and give him peace: "Does a woman not feel ashamed of offering herself?"

And so Allah, exalted is He, revealed this verse (Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt).

'A'ishah then said: "I see that your Lord hastens for you what you desire".

This is narrated by Bukhari from Zakariyya ibn Yahya and also by Muslim from Abu Kurayb; both Zakariyya ibn Yahya and Abu Kurayb related it from Abu Usamah who related it from Hisham.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِلِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْخَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا { 33:53

(O Ye who believe! Enter not the dwellings of the Prophet...) [33:53].

[33:53]

O you who believe, do not enter the Prophet's houses unless permission is granted you to [share] a meal without waiting for the [right] moment. But when you are invited, enter, and, when you have had your meal, disperse, without any [leisurely] conversation. Indeed that is upsetting for the Prophet, and he is [too] shy of you, but Allah is not shy of the truth. And

when you ask anything of [his] womenfolk, ask them from behind a screen. That is purer for your hearts and their hearts. And you should never cause the Messenger of Allah hurt; nor ever marry his wives after him. Assuredly that in Allah's sight would be very grave.

Most of the commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, married Zaynab bint Jahsh, he organised a wedding feast in which was offered dates and a mush of wheat and he slaughtered a sheep.

Anas said: 'My mother Umm Sulaym sent him a container made of stone.

The Prophet, Allah bless him and give him peace, then commanded me to invite his Companions to eat and so I did. Groups of people came, ate and then left.

I said: 'O Prophet of Allah, I have invited everybody and there is no one else to invite'.

He said: 'Take away your food'.

They took away the food and people left, except for three people who stayed in the room talking among themselves. They stayed so long that they annoyed the Messenger of Allah, Allah bless him and give him peace, who was extremely bashful [such that he could not ask them to leave]. And so this verse was revealed, and the Messenger of Allah, Allah bless him and give him peace, drew a veil between him and me' ".

Muhammad ibn 'Abd al-Rahman al-Faqih informed us> Abu Umar Muhammad ibn Ahmad al-Hiri> 'Imran ibn Musa ibn Mujashi'> 'Abd al-A'la ibn Hammad al-Nursi> al-Mu'tamir ibn Sulayman> his father> Abu Majlaz>

Anas ibn Malik who said: "When the Messenger of Allah, Allah bless him and give him peace, married Zaynab ibn Jahsh, he invited people to a wedding ceremony. People ate and then remained in their seats talking to each other. The Prophet made as if he was preparing himself to leave but people did not get the hint. He then left the room and people left with him, except for three people who remained sitting. When the Prophet, Allah bless him and give him peace, returned and found them still sitting, he went out again.

When they saw this, the three men left.

I went and informed the Messenger of Allah, Allah bless him and give him peace, that they had left. He returned and entered his room. I wanted to enter with him but he drew the curtain between him and me.

Allah, exalted is He, then revealed (O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time...) up to His words (Lo! that in Allah's sight would be an enormity)".

This was narrated by Bukhari from Muhammad ibn 'Abd Allah al-Riqashi and also by Muslim from Yahya ibn Habib al-Harithi; both al-Riqashi and al-Harithi related it

from al-Mu'tamir. Isma'il ibn Ibrahim al-Wa'iz informed us> Abu 'Amr ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Hisham ibn 'Ammar> al-Khalil ibn Musa> 'Abd Allah ibn 'Awn> 'Amr ibn Shu'ayb>

Anas ibn Malik who said: "I was with the Messenger of Allah, Allah bless him and give him peace, when he passed by one of his rooms and saw people there sitting and talking. He then returned and entered the room and drew the curtain in my face. I went to Abu Talhah and related to him what had happened.

He said: 'If what you say is true, Allah, exalted is He, will reveal some Qur'an about it'.

Allah, exalted is He, then revealed (O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time)".

Ahmad ibn al-Hasan al-Hiri informed us> Hajib ibn Ahmad> 'Abd al-Rahim ibn Munib> Yazid ibn Harun> Humayd>

Anas who said: "'Umar ibn al-Khattab, may Allah be well pleased with him, said: 'I said: 'O Messenger of Allah, the righteous and the corrupt enter in on you, why do you not command the mothers of the believers to be out of the sight of men', and so Allah, exalted is He, revealed the verse of segregation (Ayat al-Hijab)' ".

This was narrated by Bukhari> Musaddid> Yahya ibn Abi Za'idah> Humayd. Abu Hakim al-Jurjani informed us through verbal authorisation> Abu'l-Faraj al-Qadi> Muhammad ibn Jarir> Ya'qub ibn Ibrahim> Hushaym> Layth>

Mujahid who related that the Messenger of Allah, Allah bless him and give him peace, was once eating with his Companions when the hand of one of them touched the hand of 'A'ishah who was with them. The Prophet, Allah bless him and give him peace, was upset because of this, and the verse of segregation was revealed.

(... nor that ye should marry his wives after him...) [33:53].

'Ata' related that Ibn 'Abbas said: "One of the nobles of Quraysh said: 'I would marry 'A'ishah if the Messenger of Allah, Allah bless him and give him peace, were to die', and so Allah, exalted is He, revealed this verse".

إِنَّ لِلَّهِ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا { 33.56 }

(Lo! Allah and His angels shower blessings on the Prophet...) [33:56].

[33:56]

Indeed Allah and His angels bless the Prophet. O you who believe, invoke blessings on him and invoke peace upon him in a worthy manner.

Abu Sa'id informed us> Ibn Abi 'Amr al-Naysaburi> al-Hasan ibn Ahmad al-

Makhladi> al-Mu'ammil ibn al-Hasan ibn 'Isa> Muhammad ibn Yahya> Abu Hudhayfah> Sufyan> al-Zubayr ibn 'Adiyy> 'Abd al-Rahman ibn Abi Layla>

Ka'b ibn 'Ujrah who said: "It was said to the Prophet, Allah bless him and give him peace: 'We know how to salute you, but how do we invoke blessings on you?'

And so this verse was revealed (Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation)". 'Abd al-Rahman ibn Hamdan al-'Adl informed us> Abu'l-'Abbas Ahmad ibn 'Isa al-Washsha'> Muhammad ibn Yahya al-Suli> al-Riyashi>

al-Asma'i who said: "I heard al-Mahdi say from the pulpit of [the grand mosque of] al-Basrah: 'Allah has commanded you with something that He Himself has started first when He said (Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation). Through this, Allah has preferred the Prophet, Allah bless him and give him peace, over all other messengers and singled you out from all other communities. Do, therefore, meet Allah's bounty with gratitude' ".

I heard master Abu 'Uthman al-Hafiz say that he heard **Imam Sahl ibn Muhammad ibn Sulayman** say: "The honour that Allah, exalted is He, bestowed upon our Prophet, Allah bless him and give him peace, by His saying (Lo! Allah and His angels shower blessings on the Prophet) is more far-reaching and more complete than the honour bestowed upon Adam, peace be upon him, when the angels were ordered to prostrate to him.

This is because it is not conceivable that Allah be with the angels upon the bestowal of that honour. However, Allah, exalted is He, has informed that He Himself showers blessings on the Prophet, and then He informed that the angels do shower blessings upon him. Therefore, an honour which ensues from Him is much far-reaching than an honour which ensues from the angels only and which is inconceivable that Allah be with them upon its bestowal".

What Sahl has said is taken from the saying of al-Mahdi.

He might have come across it, adopted some of it and explained it further.

He also compared it with the honour bestowed upon Adam and showed that it is more far-reaching and complete than it. It is also mentioned in the rigorously authenticated collections of prophetic sayings the following:

Abu Bakr ibn Ibrahim al-Farisi informed us> Muhammad ibn 'Isa ibn 'Amrawayh> Ibrahim ibn Sufyan> Muslim> Qutaybah and 'Ali ibn Hajar> Isma'il ibn Ja'far> al-'Ala'> his father> **Abu Hurayrah** who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever invokes blessings on me once, Allah will invoke blessings upon him ten times".

{ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كُتِبُوا فَقَدْ }
 خَتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا { 33.58

(And those who malign believing men and believing women undeservedly...)
 [33:58].

[33:58]

And those who cause hurt to believing men and believing women without the latter's having done anything, have verily borne [the guilt of] calumny and [the burden of] manifest sin.

'Ata' reported that **Ibn 'Abbas said**: "Once, 'Umar ibn al-Khattab, may Allah be well pleased with him, saw a girl from the Helpers with her beauty uncovered. He disliked seeing her beauty and hit her. She complained to her family about him and, as a result, they went out to him in order to hurt him. Allah, exalted is He, revealed this verse about this incident".

Muqatil said: "This verse was revealed about **'Ali ibn Abi Talib** who used to be harmed and maligned by a group of hypocrites".

Al-Dahhak and al-Suddi said: "This verse was revealed about those adulterers who used to roam the streets of Medina and follow the women who come out at night to relieve themselves. When they saw a woman, they approached her and winked at her. If the woman did not say anything, they followed her; but if she rebuked them, they left her alone. Actually, these adulterers were only after slave girls. But at that time, freewomen were not distinguishable from slave-girls. All women used to go out wearing a chemise and a headscarf. The women complained to their husbands who mentioned the matter to the Messenger of Allah, Allah bless him and give him peace, and so Allah, exalted is He, revealed this verse".

The proof for the soundness of the above opinion is the saying of Allah, exalted is He (O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them...) [33:59].

Sa'id ibn Muhammad al-Mu'adhdhin informed us> Abu 'Ali al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> Ziyad ibn Ayyub> Hushaym> Husayn>

Abu Malik who said: "The believing women were in the habit of going out at night to relieve themselves, but the hypocrites used to approach and malign them. This verse was revealed about this".

al-Suddi said: "The houses of Medina used to be narrow. [For this reason,] women used to wait until nightfall in order to go out to relieve themselves.

The corrupt of Medina also used to go out at night. Whenever they saw a woman with a cover, they said: 'This is a freewoman', and they left her alone. But whenever they saw a woman without cover, they said: 'This is a slave', and tempted her to commit adultery. Allah, exalted is He, revealed this verse about this matter".